AT THE TABERNACLE.

DR. TALMAGE PREACHES ON RELI-GION IN BUSINESS AND SOCIETY.

Whatsoever You Do, Let It Be to the Glory of God-There Is No Work Too Small or Too Great for the Spirit of Christianity.

Brooklyn, Jan. 24.-Dr. Talmage's sermon this morning was on the topic on which he is never tired of insisting, and which, more than any other, constitutes his message to this generation-the application of religion to the affairs of daily life. His text was taken from I Corinthians x, 31, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of

When the apostle in his text sets forth the idea that so common an action as the taking of food and drink is to be conducted to the glory of God, he proclaims the importance of religion in the ordinary affairs of our life. In all ages of the world there has been a tendency to set apart certain days, places and occasions for worship, and to think those were the chief realms in which religion was to act. Now, holy days and holy places have their importance. They give opportunity for especial performance of Christian duty, and for regaling of the religious appetite, but they cannot take the place of continuous exercise of faith and prayer. In other words, a man cannot be so much of a Christian on Sunday that he can afford to be a worldling all the rest of the week. If a steamer puts out for Southampton and goes one day in that direction and the other six days in other directions, how long before the steamer will get to Southampton? It will never get there.

And though a man may seem to be voy aging heavenward during the holy Sabbath day, if during the following six days of the week he is going toward the world. and toward the flesh, and toward the devil, he will never ride up into the peaceful harbor of heaven. You cannot eat so much at the Sabbath banquet that you can afford religious abstinence the other six days. Heroism and princely behavior on great oc casions are no apology for lack of right demeanor in circumstances insignificant and inconspicuous. The genuine Christian life is not spasmodic; does not go by fits and starts. It toils on through heat and cold up steep mountains and along dangerous de clivities, its eye on the everlasting hills crowned with the castles of the blessed. I propose this morning to plead for a re

ligion for today. THE SPIRIT OF RELIGION IN SOCIETY. In the first place, we want to bring the religion of Christ into our conversation. When a dam breaks, and two or three villages are overwhelmed, or an earthquake in South America swallows a whole city, then people began to talk about the uncertainty of life, and they imagine that they are engaged in positively religious conversation. No. You may talk about these things and have no grace of God at all in your heart. We ought every day to be talking religion. If there is anything glad about it, anything beautiful about it. anything important about it, we ought to be continuously discussing it. I have noticed that men, just in proportion as their Christian experience is shallow, talk about funerals and graveyards and tombstones and deathbeds. The real, genuine Chris tian man talks chiefly about this life and the great eternity beyond, and not so much about the insignificant pass between these two residences. And yet how few circles there are where the religion of Jesus

Christ is welcome. where they are full of joy and hilarity, and talk about Christ or heaven and everything is immediately silenced. As on a summer day, when the forests are full of life, chatter and chirrap and carol-a mighty chorus of bird harmony, every tree branch an orchestra-if a hawk appear in the sky every voice stops and the forests are still; just so I have seen a lively religious circle silenced on the appearance of anything like religious conversation. No one had anything to say, save, perhaps, some old patriarch in the corner of the room, who really thinks that something ought to be said under the circumstances, so he puts one foot over the other and heaves a long sigh, and says,

"Oh, yes: that's so, that's so:?

My friends, the religion of Jesus Christ is something to talk about with a glad heart. It is brighter than the waters; it is more cheerful than the sunshine. Do not go around groaning about your religion when you ought to be singing it or talking it in cheerful tones of voice. How often it is that we find men whose lives are utterly inconsistent, who attempt to talk religion, and always make a failure of it! My friends, we must live religion, or we cannot talk it. If a man is cranky and cross and uncongenial and hard in his dealings, and then begins to talk about Christ and heaven, everybody is repelled by it.
Yet I have heard such men say, in whin-

ing tones, "We are miserable sinners," "The Lord bless you," "The Lord have mercy on you," their conversation interlarded with such expressions, which mean nothing but canting, and canting is the worst form of hypocrisy. If we have really felt the religion of Christ in our hearts, let us talk it, and talk it with illuminated countenance, remembering that when two Christian people talk God gives especial attention and writes down what they say. Malachi iii, 16, "Then they that feared the Lord spake often one to another; and the Lord harkened and heard it, and a book of remembrance was

Again I remark, we must bring the religion of Christ into our employments. "Oh," you say, "that is very well if a man handle large sums of money, or if he have an extensive traffic, but in my thread and needle store, in my trimming establishment, in the hamble work in life that I am called to, the sphere is too small for the action of such grand, heavenly principles." Who told you so? Do you not know that God watches the faded leaf on the brook's surface as certainly as he does the path of a blazing sun? And the moss that creeps up the side of the rock makes as much impression upon God's mind as the waving tops of Oregon pine and Lebanon cedar; and the alder, crackling under the cow's hoof, sounds as loud in God's car as the snap of a world's conflagration. When you have anything to do in life,

however humble it may seem to be, God is aiways there to help you to do it. If your work is that of a fisherman, then God will help you, as he helped Simon when he dragged Gennesaret. If your work is drawing water, then he will help you, as when he talked at the well curb to the Samaritan woman. If you are engaged in the custom house, he will lead you, as he led Matthew sitting at the receipt of customs. A religion that is not good in one place is not worth anything in another place. The man who has only a day's wages in his pocket as certainly needs the guidance of religion as he who rattles the keys of a bank and could abscond with a hundred thousand

There are those prominent in the churches who seem to be on public occasions very devout, who do not put the principles of Christ's religion into practice. They are the most inexorable of creditors. They are the most grasping of dealers. They are known as sharpers on the street. They fleece every sheep they can catch. A country merchant comes in to buy spring or fall goods and he gets into the store of one of these professed Christian men who have really no grace in their hearts, and he is comswindled. He is so overcome that he cannot get out of town during the week. He stays in town over Sunday, goes into some church to get Christian consolation, when what is his amazement to find that the very man who hands him the poor box in the church is the one who relieved him of his money! But never mind, the deacon has his black coat on now. He looks sol-

emn and goes home talking about "the blessed sermon.' THE WHEAT AND CHAFF NOW MINGLED. If the wheat in the churches should be put into a hopper, the first turn of the crank would make the chaff fly, I tell you. Some of these men are great sticklers for Gospel preaching. They say: "You stand there in bands and surplice and gown and preach-

the same bucket. You attend to your in the aggregate to millions and million matters and we will attend to ours." of dollars. And I would have you, O They do not know that God sees every | Christian man, put a high tariff on every cheat they have practiced in the last six annoyance and vexation that comes years; that he can look through the iron through your soul. This might not amount wall of their fireproof safe; that he has to much in single cases, but in the aggre counted every dishonest dollar they have gate it would be a great revenue of spirit in their pocket, and that a day of judgment will come. These inconsistent Chris A bee can suck honey even out of a tian men will sit on the Sabbath night in nettle, and if you have the grace of God

Sabbath are only an armory where we are carcasses of men slain by insect annoy toget weapons. When war comes, if a man but he goes there for swords and muskets. I look upon the Church of Christ and the gun or to go into the conflict because it where and when we are to get armed for Christian conflict; but the battlefield is on Friday and Saturday. "St. Martin's" and "Lenox" and "Old Hundred" do not amount to anything unless they sing all the week. A sermon is useless unless we can take it with us behind the plow and the counter. The Sabbath day is worthless

if it last only twenty-four hours. There are many Christians who say: We are willing to serve God, but we do not want to do it in these spheres about which we are talking; and it seems so insipid and monotonous. If we had some great occasion, if we had lived in the time of Luther, if we had been Paul's traveling companion, if we could serve God on a over your soul? great scale, we would do it, but we can't in this everyday life." I admit that a great deal of the romance and knight errantry of life have disappeared before the firewood. The muses that we used to read about have disappeared before the emi-

wonders will never find it. THE GREAT FIELD OF DAILY LIFE. day life. There are Alps to scale, there are Hellesponts to swim, there are fires to brave; but they are all around us now. bear. It took grace to lead Latimer and

when their armed enemies and their friends were looking on; but it requires more grace now to bring men through persecution, when nobody is looking on. I could show you in this city a woman who has had rheumatism for twenty years, who has endured more suffering and exhausted more grace than would have made twenty martyrs pass triumphantly through the fire. If you are not faithful in an insignificant the breath of a basilisk?

not ashamed to take care of one little | song? flower. I say: "What are you doing down The aroma of the flowers smells like in here in the grass, you poor little flower? Are you not afraid nights? You will be neglected, you will die of thirst, you will oh, that we were as responsive! Yet who No," says the sun, "I'll warm it in my

in the construction of a spider's eye as in the conformation of flaming galaxies. Plato had a fable which I have now nearly forgotten, but it ran something like this: He said spirits of the other world came back to this world to find a body and find a sphere of work. One spirit came

and took the body of a king and did his work. Another spirit came and took the body of a poet and did his work. After awhile Ulysses came, and he said, "Why all the fine bodies are taken, and all the grand work is taken. There is nothing left for me." And some one replied, "Ah! the best one has been left for you." Ulysses said, "What's that?" And the reply was, "The body of a common man, doing a common work and for a common reward." A drink, or whatsoever we do, let us do it to the glory of God.

THE LITTLE FOXES SPOIL THE VINES. Again, we need to bring the religion of Christ into our commonest trials. For severe losses, for bereavement, for trouble that shocks like an earthquake and that blasts like a storm, we prescribe religious consolation; but, business man, for the small annoyances of last week, how much of the grace of God did you apply? "Oh," you say, "these trials are too small for such application!" My brother, they are shaping your character, they are souring your temper, they are wearing out your patience and they are making you less and less of a man. I go into a sculptor's studio and see him shaping a statue. He has a chisel harder?" "Oh." he replies, "that would shatter the statue. I can't do it that way; I must do it this way!"

So he works on, and after awhile the the hiss of everlasting scorn, while faith features come out, and everybody that fulness will gather its garlands and wave enters the studio is charmed and fasci its scepter and sit upon its throne long nated. Well, God has your soul under process of development, and it is the little eternal ages have begun their march. You annoyances and vexations of life that are chiseling out your immortal nature. It is click, click, click! I wonder why some great providence does not come, and with one stroke prepare you for heaven. Ah, no. God says that is not the way. And so he keeps on by strokes of little annoyances. little sorrows, little vexations, until at last you shall be a glad spectacle for angels and for men. You know that a large for tune may be spent in small change and a vast amount of moral character may go away in small depletion. It is the little troubles of life that are having more effect upon you than great ones. A swarm of locusts will kill a grain field sooner than

the incursion of three or four cattle. You say, "Since I lost my child, since I lost my property, I have been a different Weekly. man." But you do not recognize the architecture of little annoyances that are hewing, digging, cutting, shaping, splitting and interjoining your moral qualities. Rats may sink a ship. One lucifer match may send destruction through a block of store honses. Catherine de Medicis got her death from smelling a poisonous rose. Co-lumbus, by stopping and asking for a piece of bread and a drink of water at a Francis was begun on Jan. 2, 1870. can convent, was led to the discovery of the New World. And there is an intimate con nection between trifles and immensities,

between nothings and everythings. Now, be careful to let none of those an noyances go through your soul unarraigned. Compel them to administer to

TEMPER.

the house of God singing at the close of the service, "Rock of Ages, cleft for me," of that which would otherwise irritate and and then when the benediction is pro nounced shut the pew door and say as that a company of adventurers rowing up they go out, "Goodby, religion, I'll be back | the Ganges were stung to death by flies that infest that region at certain seasons I think that the Church of God and the I have seen the earth strewed with the ances. The only way to get prepared for wants to fight for his country he does not go to Troy or Springfield to do battling. these small troubles. What would you say of a soldier who refused to load his Sabbath day as only the place and time was only a skirmish, saying: "I am not going to expend my ammunition on a skirmish. Wait until there comes a gen-Monday, Tuesday, Wednesday, Thursday, eral engagement and then you will see how courageous I am and what battling will do?"

The general would say to such a man, "If you are not faithful in a skirmish, you would be nothing in a general engagement." And I have to tell you, O Chris tian men, if you cannot apply the princ ples of Christ's religion on a small scale, you will never be able to apply them on a large scale. If you cannot successfully contend against these small sorrows that come down single handed, what will you do when the greater disasters of life come down with thundering artillery, rolling

Again, we must bring the religion of When the autumn comes and the harvests advance of this practical age. The ancient are in, and the governors make proclamatemples of Rouen have been changed into tion, we assemble in churches and we are storehouses and smithies. The residences very thankful. But every day ought to of poets and princes have been turned into | be a thanksgiving day. We do not recog brokers' shops. The classic mansion of nize the common mercies of life. We have Ashland has been cut up into walking to see a blind man led by his dog before sticks. The groves where the poets said we begin to bethink ourselves of what a the gods dwelt have been carted out for grand thing it is to have eyesight. We have to see some one afflicted with St. Vitus' dance before we are ready to thank grant's ax and the trapper's gun, and that God for the control of our physical enerman who is waiting for a life bewitched of gies. We have to see some wounded man hobbling on his crutch or with his empty coat sleeve pinned up before we learn to There is, however, a field for endurance | think what a grand thing God did for us and great achievement, but it is in every- when he gave us healthy use of our limbs. We are so stupid that nothing but the misfortunes of others can rouse us up to our blessings. As the ox grazes in the pas This is the hardest kind of martyrdom to ture up to its eyes in clover, yet never thinking who makes the clover, and as the Ridley through the fire triumphantly the bird picks up the worm from the furrow not knowing that it is God who makes everything, from the animalcula in the sod to the seraph on the throne, so we go on eating, drinking and enjoying, but never thanking or seldom thanking; or, if thank ing at all, with only half a heart.

I compared our indifference to the brute: but perhaps I wronged the brute. I do not know but that, among its other instincts, it may have an instinct by which it recogposition in life, you would not be faithful nizes the divine hand that feeds it. I do in a grand mission. If you cannot stand not know but that God is, through it, holdthe bite of a midge, how could you endure ing communication with what we call "irrational creation." The cow that stands Do not think that any work God gives under the willow by the water course you to do in the world is on too small a chewing its cud looks very thankful, and scale for you to do. The whole universe is who can tell how much a bird means by its

not be fed. Poor little flower!" "No," thanks God for the water that gushes up says a star, "I'll watch over it tonight," in the well, and that foams in the cascade, "No," says a cloud, "I'll give it drink," and that laughs over the rocks, and that bosom." Then I see the pulleys going, and | hands in the sea? Who thanks God for the the clouds are drawing water, and I say, air, the fountain of life, the bridge of sun-"What are you doing there, O clouds?" beams, the path of sound, the great fan on And they reply, "We are giving drink to a hot summer's day? Who thanks God for this wonderful physical organism—this Then the wind rises and comes bending sweep of the vision, this chime of harmony down the wheat and sounding its psalm through the forest, and I cry, "Whither myriad delights over the nervous tissue, away on such swift wing, O wind?" And this rolling of the crimson tide through it replies, "We are going to cool the cheek artery and vein, this drumming of the of that flower." And then I bow down and heart on our march to immortality? We say, "Will God take care of the grass of take all these things as a matter of course. the field?" And a flower at my foot responds, "Yes; he clothes the lilies of the field, and never yet has forgotten me, a poor little flower." Oh, when I see the grant however has forgotten to the distribution of the come an inquisition of torture, the cloud would refuse rain, every green thing would great heavens bending themselves to what | crumple up, and the earth would crack seems insignificant ministrations, when 1 open under your feet. The air would cease find out that God does not forget any blos- its healthful circulation, pestilence would

som of the spring or any snowflake of the swoop, and every house would become a winter, I come to the conclusion that we can afford to attend to the minute things with vermin and then dry up, and thirst in life, and that what we do we ought to and hunger and anguish and despair do well, since there is as much perfection | would lift their scepters. Oh, compare such a life as that with the life you live this morning with your families about you! Is it not time that, with every word of our lips and with every action of our life, we began to acknowledge these every-day mercies? "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God," Do I address a man or a woman this morning who has not rendered to God one single offering of thanks?

THE SIN OF INGRATITUDE.

I was preaching one Thanksgiving day and announced my text, "Oh, give thanks unto the Lord, for he is good; for his mercy endureth forever." I do not know whether there was any blessing on the sermon or not, but the text went straight to a young man's heart. He said to himself. good fable for the world and just as good a | as I read the text: "'Oh, give thanks unto Table for the church. Whether we cat or | the Lord, for he is good'- Why, I have never rendered him any thanks. Oh, what an ingrate I have been!" Can it be, my brother, that you have been fed by the good hand of God all these days—that you have had clothing and shelter and all beneficent surroundings, and yet have never offered your heart to God? Oh, let a sense of the divine goodness shown you in the everyday blessings melt your heart, and if you have never before uttered one earnest note of thanksgiving song. What I say to one I say to all of this audience. Take this practical religion have recommended into your everyday life. Make every day a Sabbath and every meal a sacrament and every room you en ter a holy of holies. We all have work to in one hand and a mallet in the other, and | do; let us be willing to do it. We all have he gives a very gentle stroke-click, click, sorrows to bear; let us cheerfully bear click! I say, "Why don't you strike them. We all have battles to fight; let us courageously fight them.

If you want to die right you must live right. Negligence and indolence will win after this earth has put on ashes and go home today and attend to your little sphere of duties. I will go home and attend to my little sphere of duties. Every one in his own place. So our every step in life shall be a triumphal march, and the humblest footstool on which we are called to sit will be a conqueror's throne.

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been arrested. What is the charge against Mr. Brooklin - Delaying the United States mail. "My goodness! In what way?" "De Pave is very fat, and when a mail

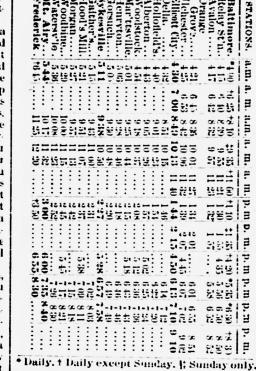
wagon ran over him it lost twenty seconds time and missed the train."-New York The number of ephepuics is very large; probably there are a quarter of a million

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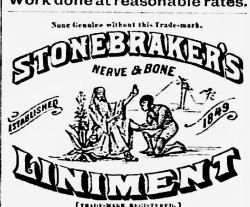
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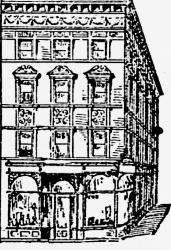
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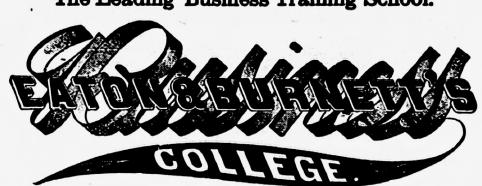
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